

ENGLANDS

Looking-Glasse,

PRESENTED

IN

A Sermon,

Preached before the Honourable House
of COMMONS, at their late solemn Fast,
December 22. 1641.

By Edmund Calamy, B. D. And Preacher
at Aldermanbury, LONDON.

EZEK. 18. 31.

*Cast away from you all transgressions whereby yee have transgressed, and
make you a new heart, and a new Spirit: Why will yee die, O house
of Israel?*

Published by Order of the House.

LONDON,

Printed for Cadwallader Greene, and are to bee sold by
Stationers, Anno 1642.

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IN

A Sermon

Preached at the Honorable House
of Commons in Great Britain
December 21. 1641.

By Edward Cluney, B. D. And Preacher
at Westminster, London.

Printed by I. B. at the
Office of the Stationer, in the Strand, near
St. Dunstons Church, in the City of London.

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To the Honourable House of COMMONS Assembled in Parliament.



Obedience is a virtue of such great worth, that Luther did rather desire to have grace to be obedient, than power to work miracles. Out of this very Principle it was, that I first ad-

ventured to preach before such a grave and judicious Senate: coram tam multis viris, & tam paucis hominibus. And from the same Principle it is, that I now present the Sermon to a more publike view. The time allotted for the making of it was so short (by reason of your more serious affaires) that it might have beene a sufficient Apology, to excuse both the preaching and printing of it, had not pure Obedience justly silenced all such Apologies. And now it is printed, the Sermon it selfe is so poore and mean, that it may fitly be answered to me, what Apelles once did to a Painter, who having drawn many Lines, in a little space of time, and boasting to Apelles that he had done so much in so short a time; it was replied, That he wondered that he had drawn no more But yet howsoever, my humble request is, That you would accept of this poore Mite, this little Goats-haire, which your commands (like a Mid-wife) have brought into the world. And indeed the kinde entertainment it found in the hearing, and the great acknowledgement of your Thanks (farre above all expectation or desert) afterwards, is an abundantly sufficient incitement against all discouragement whatsoever. The subject of the Sermon is of great concernment. It is about the ruine and repaire of Kingdoms and Nations; a matter suitable for you that are the representative Body of the Kingdom. Sin ruines Kingdoms. When Nicephorus Phocas had built a mighty Wall about his Palace for his defense, he heard a voyce in the night, crying, ἐν βασιλείῃ, ἐν τοῖς τοῖς καὶ τοῖς ἐν ὁρατῇ, ἐνδὲν τῇ γὰρ ἐν ὁρατῇ ἡ πόλις. Though thou buildst thy walls as high as heaven sin is within, and this will easily batter down thy walls. Sin is like a Traytor in our own bosoms, that will open the gates to the enemy. Sin weakens our hands, and makes them unapt to fight; Sin taketh away the courage of our hearts. It was not the

*Mallem o-
bedire quā
miracula
facere.
Luther.*

Gen Res. Harris. 4 Aug 38 Highm - 40 Nov. 471 COL.

2 Chron.
24. 24.

Prov. 14.
34.

Ezra. 5. 1.

strength of Ai that overcame the Israelites, but Achans sin. *Since it is a great Army to be overcome by a little one.* The Army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hand, because they had forsaken the Lord God of their Fathers. *The sins of England are the enemies of England. These beleaguer our Walls, and are as so many Canaanites alwayes rising up in rebellion against us.* But now on the contrary, Repentance and Reformation repairs and upholds Kingdoms and Nations: this is their Fortresse and Tower of defense; their Munition, Armour, and Wall of Brasse to defend them. Righteousnesse exalteth a Nation, but sinne is a reproach to any People. *The Lord in mercy ruinate our sinnes, and not the Nation! the same Lord work a Nationall Reformation, and make you his Instruments in this great work! Much hath beene done by you this way already (which is acknowledged in this ensuing discourse, with great thankfulness) The Lord enable you to perfect what you have begun. He that is the Finisher of our faith, finish this much desired Reformation! It is very observable, that when God raised up Magistrates, such as Nehemiah, Zerubbabel, and others, to pity Sion that lay in the dust, and to repair her breaches: at the same time he raised up Prophets also, such as Haggai, Zechariah, and others, to strengthen the hands of the Magistrates, and to encourage them in so noble a service: and therefore it is expressly said,* Then the Prophets, Haggai and Zechariah prophesied unto the Jewes that were in Judah and Jerusalem in the Name of the God of Israel, even unto them. Then (and not before) rose up Zerubbabel and Jeshua, and began to build the house of God which is at Jerusalem; and with them were the Prophets of God helping them. *And Ezra 6. 14. The Elders of the Jewes builded, and they prospered through the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo; and they builded and finished it, according to the Commandment of the God of Israel, &c. By both these Texts it appeares, that the Magistrates began and finished the reparations of Gods House, by the help of the Prophets of God. Suffer me therefore (as divers others have done before) the unworthiest of all Gods Ministers, according to my duty and place; to beseech and exhort you to the consummation of those blessed good things which you have begun to doe for the Church of God in England. And the God of all blessings blesse you and yours.*

So prayeth

Your much obliged

Spirituall Servant,

EDMUND CALAMY.

**A Sermon preached at a Fast before the Honourable
House of Commons.**

JER. 18. 7, 8, 9, 10.

At what instant I shall speake concerning a Nation, and concerning a Kingdome to plucke up, and to pull downe, and to destroy it.

If that Nation against whom I have pronounced turn from their evill, I will repent of the evill that I thought to do unto them. And at what instant I shall speake concerning a Nation, and concerning a Kingdome, to build and to plant it.

If it doe evill in my sight; that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.



His Text may fitly bee called a looking glasse for England and Ireland, or for any other Kingdome whatsoever, wherein God almighty declares what he can do with Nations and Kingdomes, and what he will doe.

1. What he can doe. He can build and plant a Nation, and he can plucke up, pull downe, and destroy a Nation. And when a Kingdome is in the depth of misery, he can in an instant, if he but speake the word, raise it up to the top of happinesse, and when it is in the height and Zenith of happinesse, he can in another instant speake a word, and throw it downe again into an Abyss of misery.

2. What he will doe. God will not alwaies use his Prerogative, but he will first speake before he strikes, he will first pronounce judgement before he executeth judgement. And if that Nation against which he hath pronounced the evill of punishment turne from their evill of sin, then will God repent of the evill he intended to doe unto them: And not onely so, but he will build and plant that Nation, and of a barren wilderness, make it a fruitfull Paradise. But if that Nation do evill in Gods sight, and will not obey his voice, then will God repent of the good wherewith he would have benefited them, and pull downe what he hath built, and plucke up what he hath planted, and of a fruitfull Paradise, make it a barren wilderness.

*Vers. 7.
Vers. 8.
Vers. 8.
Vers. 9.
Vers. 10.*

By all this it appeares, That as this day is a Nationall day, and this Honourable Assembly a Nationall Assembly: So this Text is a Nationall Text, every way suitable for the occasion about which we are met. The Lord make it as profitable to you as it is suitable to you. From the words thus explained, I gather these foure Doctrinall conclusions.

B

x. That

1. That God hath an absolute power over all Kingdomes and Nations to pluck them up, pull them down, and destroy them as he pleaseith.

2. That though God hath his absolute Prerogative over Kingdomes and Nations, yet he seldom useth his power, but first he gives warning.

3. If that Kingdome against which God hath threatned destruction, repent and turne from their evill; God will not onely not destroy that Kingdome, but build it and plant it. Or thus,

Nationall repentance, will divert Nationall judgements, and procure Nationall blessings.

4. That when God begins to build and plant a Nation, if that Nation doe evill in Gods sight, God will repent of the good he intended to doe unto it.

Doe. 1. The first is this, That God hath an independent and illimited Prerogative over all Kingdomes and Nations to build them or destroy them as he pleaseith. This is set forth in the beginning of the Chapter by ocular demonstration; God bids *Jeremy* Arise and go down to the Potters house, &c. and when he came there, he beheld the Potter making a vessell of clay and breaking it, and making it again another vessell as seemed good to the Potter to make it. And God himselfe makes the application; Oh House of Israel, Cannot I doe with you as this Potter, saith the Lord? Cannot I make you vessells of honour, or dishonour? cannot I save you, or destroy you as I please? Behold as the clay is in the Potters hand so are ye in mine hand oh House of Israel.

Vers. 2.

Vers. 4.

Vers. 6.

Because *Nebuchadnezzar* would not confesse this truth, he was driven to school to the beasts of the field, & he had the heart of an ox; till he acknowledged that God doeth whatsoever he will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him what doest thou?

Dan. 4.

34. 35.

Reas. 1.

This Supremacy of Gods power, is founded upon that absolute right that God hath over us as he is our Creator. For he is *Jehovah* that gives being to all, and receives being from none. Of him and through him, & to him are all things. All creatures are beams from his Sun, drops from his Ocean. If I speak (saith the text) I in whom all men live, move and have their being; I that made all things out of nothing, and can as easily turne all things into nothing, if I speake. This power of God over Kingdomes hath two properties.

Rom. 11.

36.

1. It is illimited and independent, which appears by three expressions in the text. 1. By these words, *At what instant*, which hold forth unto us, that God can destroy a Nation in an instant, in the very twinkling of an eye. In the morning the Sun shone upon Sodom, but before night it was destroyed with fire and brimstone. The old world was drowned (as *Luther* thiakes) in the spring time, when all things began to bud and blossom. The flood came suddenly, saith *Christ*, it came *de repente*.

repente, according to the vulgar translation of these words, when they least expected it. And on the contrary, God can in an instant make a Nation happy. The Israelites were in an instant brought out of Egypt; and were in one and the same day of all people most miserable; and of all people most happy, as Calvin well observeth upon this text. 2. By these words, I shall speake. If God doe but speake to destroy a Nation, it is presently destroyed: He spake the word and the world was made, and if hee speake the word the world will returne to his first principles. If I bring a sword upon a land, and say, sword goe through that land, so that I cut off man and beast from it. Though these three men were in it, as I live saith the Lord, they shall deliver neither sons nor daughters, &c. Ezek. 14. 17, 18. On the contrary, if God doe but speake to plant a Nation, it is planted; for Gods benedicere, is benefacere. 3. This absolute power of God is like wise deciphered by three synonimicall expressions in the Text, To pluck up, pull down, and to destroy. Which three words do intimate, that God hath an illimited Prerogative over Kingdomes, and that he can overturne, overturne them, as it is said, Ezek. 21. 27. Or as Hugo glosseth upon the words, He can pluck up all mercies, pull downe all judgements, and destroy them, that is, make an utter ruine of them. 2. This power of God is universall. For the words run in generall, At what instant I shall speake concerning a Nation; not this or that, but a Nation indefinitely. There is no Kingdome exempted from Gods jurisdiction, or that hath Letters Patents to privilege it. If I speake concerning Jerusalem, or concerning England &c. God is governour of the whole world, all alike to this heavenly Potter.

If Gods power over Kingdomes be so large and so absolute; let all the world stand in awe & not dare to sin against such a mighty and terrible God. A God before whom all the Nations of the world are as a drop of a bucket, and as the small dust of a ballance. And if all Asia, Africa, Europe, and America be but as the drop of a bucket, what a little drop of that bucket is one man, though never so great? If all the world be but as the dust of the ballance, what a little particle of this dust is one man? Who would not feare thee, O Lord; thou King of Nations? Forasmuch as there is none like to thee, O Lord; thou art great, and thy name is great in might. Will ye not feare me saith the Lord? Will ye not tremble at my presence, which hath chained up the Sea with feters of sand, &c. That am the God of earthquakes, the God of thunder and lightning, a God that can cast both body and soule into hell fire. Who art thou, that thou shouldst be afraid of a man that shall dye, and the son of man which shall be made as grass? And forgettest the Lord thy maker that hath stretched forth the heavens, and laid the foundations of the earth? Think of this you that are greater in sinne, then in greatnesse, that make no other use of greatnesse, but as of Letters Patents to free your selves

Eodem die
fussis omni-
um miseriam
& omnium
beatissimi.
Nec una
non tantum
vos a morte
in vitam
traduxit, sed
ex abyssu
profundissi-
ma evehxit
supra om-
nem terre-
nam felici-
tatem, ac si
in nubibus
equisaretis.

Use 1.

Esa. 40. 15

Jer. 10. 6. 7

Jer. 5. 22.

Esa. 51.

1. 2. 3.

Fort.

Isa. 30. 33.

Rev. 6. 15.
16.

I Gal. 4.

1 Cor. 10.

22
Hse 2.

from all humane punishments, and to licence you to make your wills your lawes; and your lusts your gods; and to commit not onely *peccata*, but *monstra*, that are *Pissimi maxim*, not *Optimi maxim*. The great Jehovah against whom you sinne is greater then the greatest; he bindeth Kings in chains, and Nobles in lincks of iron. He hath prepared Tophet of old, yea for the King it is provided. Hell was made for great men as well as poor. Observe how resolutely and emphatically the Prophet speaks, yea for the King it is prepared. *Potentes patienter et humiliter. Ingentia de-fossa, ingentia vitia, ingentia supplicia*. To whom God hath given great mercies, if they abound with great vices, God will inflict great punishments upon them. Thinke of this you that trample the blood of Christ under your feet by your prodigious oaths, and by the contempt of the day, worship and servants of Christ. The blood which you contemne, is nobler then the noblest blood that runs in your veins. It is the blood of the eternall God, of that God before whom the great, as well as the small, must appeare at the great day of judgement, in which terrible day, the Kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mighty men will hide themselves in the dens, and in the rocks of the mountaines. And say to the mountaines and rocks fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, &c. They that are here cloath'd in silke and velvet, shall wish for the mountaines to cover them, which yet shall be a poor shelter: For the mountaines melt at the presence of the Lord, and the rocks rend asunder when he is angry. They that made others to flye away from them as Innocent Lambes, from devouring Wolves, shall be afraid of the wrath of the Lamb that sitteth on the Throne. Great men must die as well as others, and when they are dead, there is no difference between the dead bones of *Philip* of Macedon and other men, as *Digens* told *Alexander*. Remember the wofull catastrophe of *Herod* the great, *agrippa* the great, *Rompey* the great. Oh, let all men feare to sin against that God that removed the Assyrian Monarchy to the Persian, and the Persian to the Grecian, and the Grecian to the Roman. That toucheth the mountaines and they shake, before whom the divells feare and tremble. Oh, let not our hearts bee harder than the rocks, worse than Divells! Oh England, feare the God of heaven and earth! Oh you House of Commons, tremble and sin not; most in the world sin and tremble not. Do you tremble and sin not: we are all in Gods hand as a flye in the paw of a roaring Lion, as the clay in the hand of the Potter. Do we provoke the Lord to jealousy, are we stronger then he? Consider the advantages God hath us at, and our dependencies upon him, and let us not dare to sin against him.

A Sanctuary in all distresses and dangers. Let us flye to this God of power, who giveth kingdoms, & taketh away kingdoms as he pleaseth.

The

The great Superintendent. Flye to him as to thy Arke, thy Pella, thy City of refuge. And in our deepest miseries let us sing cheerfully the 46. Psal. as *Ember* was wont to doe. God is our refuge and strength a very present helpe in trouble. I will not feare though the earth be moved, and though the mountaines be carried into the midst of the sea, &c.

A divine project to secure a Nation from ruine, to make this great Jehovah our friend, for if God be on our side, we need not feare those that are against us. *Deus meus & omnia: Tranguillus Deus, tranguillat omnia.* And for this very purpose wee are here met this day in Gods Sanctuary, flying to the hornes of the Altar, to beseech that God who is the onely Potentate, King of Kings, and Lord of Lords, that only doth wonderfull things, that he would be reconciled unto us, that hee would quiet the commotions that are in Ireland, reduce the Rebels into order, sheath up the sword that is there drawn, and quench the flames that are there kindled. That the Lord would knit the heart of our Sovereigae to his people more and more, and of his people to him; that he would unite both Houses of Parliament, that they may joyn together with one heart as one man to relieve poore Ireland, and reforme England. *Anthony* tells us that *Anthony* the Monk fought against the Devil with that text Psal. 68. 1. Let God arise, and let his enemies be scattered, let them also that hate him flye before him. The Devil is more afraid of this text then any other, for he knowes he is Gods greatest enemy, and if God arise he must needs be scattered. Ob, let us let God on worke this day to destroy the implacable enemies of his Church; arise oh Lord, and scatter the Irish Rebels! arise oh Lord and confound Antichrist, and build up the walls of Jerusalem! The Romans in a great distresse were driven to take the weapons out of the temples of their gods, and to fight with them, and so they overcame: This is our course this day, we fight with the weapons of the Church, Prayers and Tears. The Spartans walls were their spears. Our walls are our prayers, our helpe standeth in the name of the Lord who hath made heaven and earth. Lord speake a word and Jericho shall fall, be favourable to England and Ireland; Lord take away our sinne, and purely purge our dross! Our trust is not in our bow nor speare. Let us labour to become Gods favourites, and then we have all happinesse centred in two words.

Vje 3.

*Anthony
vita Anto-
nia.*

The second Doctrinall conclusion. Though God hath this absolute power over Kingdomes and Nations, yet he seldome useth this power, but first he gives warning. I say he seldome useth it; for I do not lay it downe as a generall rule: *Deus non alligat suas manus!* God may, and doth sometimes destroy at once, and give no warning. Thus hee dealt with the heathen Ammonites and Idumeans, as *Calvin* observes, but he seldome or never sends any great judgement upon his owne people, but

Doct. 2.

first he speakes before he strikes. First *Verba*, then *Verbera*, as it is in the text. At what instant I shall speake, &c. If that Nation concerning which I have pronounced, &c. First, God pronounceth a judgement before hee executeth a judgement; hee lightneth before he thundreth; he hangs out his white flag of mercy, before his red flag of utter defiance; first he shoots off his warning Peecces, before his murdering Peecces. And the reasons are,

Reas. 1. 1 That all the world may take notice, that all punishments and afflictions come not by chance, or fortune, but from the immediate hand of the great God. It is he that formes the light, and creates darknesse; it is he that makes peace, and creates evill, I the Lord doe all these things.

Isa. 45. 7. And therefore God gives warning to imprint this doctrine: That there is no evill of punishment, but from God.

Reas. 2. 2 Because God is loath to punish. *Minatur Deus, ut non puniat*; they that minde mischief, give no warning. When *Absalom* intended to murder *Amnon*, he spake neither good nor bad unto him: *2 Sam. 13. 22.* Neither would God reveale his intentions to destroy us, but onely because he desires not to destroy us. I read of one that came to murder one of the Roman Emperours, and by speaking these words, *Hunc tibi jugionem mittis Senatus, detexis facinus fatuus, & non implevit.* Another was scene whetting his sword, and by that suspected and detected. But it is otherwise with God, he gives many hints, and sets many beacons on fire before he destroyes a Nation. As *Ambrose* observes upon *Gen. 9. 13.* Hee puts his bow in the cloud, *Non sagittam, sed arcum*, not his arrow, but his bow; the bow cannot hurt us, but the bow forewarnes us of the arrow; and the string of the bow is to us-ward, to show how unwilling God is to punish: he must first turne the bow and put in the arrow, before he can shoot. And as it is in *Psal. 7. 12.* If you will not turne, I will whet my sword, I will bend my bow, and make ready my arrow. First God whets his sword before he strikes, and bends his bow before he shoots, his arrow is unprepared, &c. And all this, because hee is a father of mercies, and a father you know is loath to whip his childe. I afflict not willingly, *Lament. 3. 33.* Fury is not in me, *Isa. 27. 4.* It is your sins that put thunderbolts in my hands. As a woman brings forth her childe with paine, and a Bee never stings but when he is provoked: So it is with our good God, he never punisheth, but when there is no remedy, *2 Chron. 36. 15, 16.* When God came to punish *Adam*, hee came slowly, in the coole of the day; but when he cometh to shew mercy, he comes leaping over the hills, and skipping over the mountains, God was but six dayes in making the whole world, and yet as *Chrysostome* well observes, hee was seven dayes destroying one City, the City of *Jericho*.

Reas. 3. God gives warning for the glorification of his justice. That all those persons

persons and nations that are destroyed, may have no apology; no excuse but may be speechlesse at the great day of account, *Nō dicant sibi non praedictum fuisse*. There is no Christian Nation shall bee able to say, that God destroyed them, and never gave them warning. Reade the second and third Chapters of the Revelation: observe Christs warnings to the seven Churches. This made them without excuse; forewarned, forearmed.

If this bee Gods ordinary course, Let us admire and adore the patience of God towards our persons in particular, and towards this nation in generall, in which we live: A Nation not worthy to be beloved, a Nation as ripe for destruction as any other Nation. How many Tapers hath God set on fire? How many white Flags of Mercy hath God hung out? How often hath he shot off his warning peeces, to forewarn this Nation, that God would pluck it up, pull it downe, and destroy it? *Jonathan* shot three arrowes, not to hurt *David*, but to helpe *David* by foretelling him of *Sauls* murderous intention against him; But God hath shot not only three, but eight Arrowes to forewarne and forearme us. The Lord awaken our secure hearts, to the consideration of these things: God hath spoken eight wayes to this Nation, by all which hee hath intimated his intention to destroy us.

1. Hee hath spoken unto us by the voice of his Ministers, that with one mouth and lip have foretold us of desolation, and destruction: He hath beene the constant voice of Gods faithfull Servants, from the Pulpit, for these many yeares, early and late. Now this voice is not to bee sleighted; For surely the Lord will doe nothing, but hee revealeth his secret unto his servants the Prophets, *Amos* 3. 7.

2. He hath spoken to us by the voice of his lesler judgements, For God hath two sorts of judgements, Rods, and Scorpions; Ebootmen and horsemen, as it is expressed, *Ier.* 12. 4. And he deales with a Nation as a Physician with his Patient. If a lesler potion will not worke, the Physician will prescribe a stronger. God hath sent many lesler judgements, the Small pox, unseasonable Weather, the Plague in a moderate way; but these judgements have beene sleighted and contemned; and lesler judgements contemned, are Harbingers to usher in greater: God threatneth, *Levit.* 26. If his people will walke contrary to him, he will punish them seven times more: and afterwards hee addes, That if they will not be reformed, he will punish them yet seven times more, and yet seven times more. Verse 18, 21, 24, 28. Even I will chastise you in fury seven times more for your sinnes. As the ancient Consuls of Rome had rods and axes carried before them: Rods, as ensignes of their lenity to penitent offenders; but Axes as tokens of their severity against incorrigible offenders: So God hath his Rods and his Axes, his pruning

Knife,

Knife, and his Axe. If his pruning Knife will not amend us, his Axe will hew us down, and cast us into the fire.

3. God hath spoken to us by the death of his godly Servants. For the righteous perish, and no man take it to heart; and mercifull men are taken away, none considering that the righteous is taken away, from the evil to come; *Isai. 57. 1.* Thus *Ambrosius* that godly Patriarch died, the very yeare the flood came, And his name significth, A messenger of death; His death did preface the flood. Thus *Austin* was taken away by death, immediately before the sacking of Hippo where hee lived. *Parus* before the taking of Huelberg. *Luther* a little before Warres came into Germany, as he himself did fore-signe at his death. Thus the death of Saint *Ambrose* was a forerunner of the ruine of Italy. The many reverend Preachers, The Chariots, and Horsemen of Israel, that in these few yeares are gone to their graves in peace; are as so many blazing Comets to portend our ruine.

4. God hath spoken to us by the voice of other Protestant Nations beyond the Seas, that have drunk deep of the cup of Gods wrath. *Herodotus* tells us, that in a certaine Egyptian Temple, there was a Statue buile for *Sennacherib*, (this was he that besieged Ierusalem, and blasphemed the God of Israel, and was afterwards slaine by his sonnes) and upon this Statue was this Inscription; *Egiptus regem tuum Egiptus*, Looke upon me, and learne to be righteous. Me thinks I hear Rochell, Bohemia, the Palatinate, and other parts of Germany, saying: Oh England looke upon us, and learne to bee righteous. God will not alwaies make you like Goshen, when we are plagued as Egypt; make you like *Noah* in the Arke, when we are drowned with a flood of miseries: make you like *Gideon* dry Plecter, when wee are like his wet fleret, bedewed with sorrow and lamentation. You must not looke alwayes to drinke so deep of the Cup of prosperity, when we have drunk so deepe of the Cup of adversity. God hath made us examples to you; but if you amend not, God will make you your selves the next examples. It is a most true saying: *Legamus historiam, ne ipsi sumus historie*. If you will not learne righteousness by our history, God will make you the next history. *Disce Justitiam minis & non temere Divis*. This is a lowd and powerfull voyce.

5. God speaks now more neerely unto us, by the bloody rebellionistis in Ireland; The sword that is there drawne, is like the Comet, that for a whole yeare hang over Ierusalem, in the likeness of a fiery flaming sword. This sword is Gods warning peece to England: It is like *Tamburlaines* red Flag, threatening ruine, and desolation to us; For it is an old saying, Hee that would England winne, must with Ireland first begin. A Serpent, the neeter it is, the more dangerous it is. The sword is now come very neer us: It is like

like a Serpent in our bowes; the Lord awaken our sleepey spirits. God hath 3 swords. The sword of the Angell, which is the plague: the sword of the Spirit which is his Word: and the sword of the Enemy. We have bin wofully massacred with the first sword. The Plague hath bin grievously upon our bodies, but the plague of sin stil remains upon our soules; this sword hath done little good. If the sword of the Spirit will not now at last cut downe our sinnes, we must expect the sword of the enemy to cut us downe, and to destroy us.

6. God now also speakes unto us by the many sad divisions, and unhappy factions that are in the Church and State. *A Kingdome divided against it self, cannot stand.* It is observable; that scarce ever any great enemy entered this Kingdome, but when it was at Schisme and division within it self. *Tacitus* saith, that nothing gave the *Romans* more advantage against the ancient *Britans* then this, *quod factionibus & studiis traherantur.* *Mandubratius* (as *Caesar* calls him) out of hatred against *Cassibellianus*, brought in *Iulius Caesar*. *Adminius*, brought in *Claudius*. *Gnortigernus* first, and *Mordredus* after brought in the *Saxons*. *Tonstains* division and inrode, made way for the *Normans*, and there were more divisions than one to help in the *Danes*. And there is nothing more likely to bring in the *Romans* once more into our Kingdome, than these *Mandubratians*, these *Adminians*; I had almost said these *Arminians*. O sad division! these are as thick black clouds threatning a showre of desolation.

7. God speaks unto us by the great demur and delay of the reformation of the Church. For the Child of reformation is come to the birth; but there wants strength to bring it forth. This is a signe, That there are some great obstructions in the Kingdome, that hinder the birth of this much desired Child. And it shrewdly presageth, as if God had begun to repent of the good, that hee hath begun to doe for us; And that it will bee with us, as it was with *Tamar*, in the time of her Travell, *Gen.* 38. 28, 29. *Zarah* first puts forth his hand out of the Wombe, but afterwards drew it in againe, and *Pharez* came out in his stead. So it gives us cause to feare, lest the Child of Mercy should goe back into the Wombe againe, and the child of judgement come forth in his stead.

8. God hath spoken to us by the voice of our owne Consciences. There is no man that lives in any knowne sinne, but his conscience hath often told him, as *Abner* did *Ioab*; *Will not this sinne bring bitterness in the end?* And as *Ruben* to his Brethren, *Did not I tell you of this aforehand?* That this sin would bring you to Hell. There is a Light which God hath set up in all our soules, which is as a Beacon, set on fire, to give notice of Gods Wrath and Vengeance. This light is Conscience, which *Tertullian* calls *praesudicium iudicii*. This is Gods bowe Preacher, and

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when this is silenced, it portends nothing, but utter ruine and desolation.

And thus you see how many waies, God hath given warning to this Kingdome.

Now I beseech you, *Let the long suffering, and goodnesse of God, drive us to repentance.* This is the use the Apostle *Paul* makes, *Rom. 2. 4.* which is the more to be laid to heart, because that *St. Peter* picks out this exhortation from out of all the Epistles of *Paul*, as one of the choicest, and urged it upon those to whom he wrote, as you may read, *2 Pet. 3. 15.* And account the long-suffering of the Lord, is salvation; even as our beloved Brother *Paul* also hath written unto you. Now I conceive, this is no where written but in the place fore mentioned. Let not that which is our salvation (as *Peter* saith) become our damnation. Let us follow the example of *Noah*, *Heb. 11. 7.* *Noah by faith being warned of God, of things not seen as yet, moved with feare prepared an Ark, to the saving of his house, &c.* *Noah*! a! but one warning, and that of a judgement, which had no print in nature: But we have had eight kinds of warnings, and there are many prints and footsteps of Gods judgements amongst us. Oh let us beleeve these Voices of God; and let faith worke feare, and feare worke care to prepare an *Arke*, before the Floud comes. Let us bee amended by Gods warning peeces, lest we be consumed by his murdering peeces.

There are two Motives to quicken us to the obedience of this exhortation.

Gods warnings are in Gods keeping. No man hath a locke and key of Gods patience. Hee is long-suffering, but not alwaies suffering, and how long he will suffer, no man knowes. Sometimes God is warning of a people 120. yeares, as he was the old World. Sometimes but 40. yeares, as hee dealt with the *Iewes*, before the destruction of *Ierusalem*. Sometimes but 40. dayes, as in *Ninive's* case. Sometimes but one night as in *Lots* case, who had warning of the burning of *Sodom*, but the night before. We in this Nation have had many yeares warning. I feare me, the Taper is almost burnt out: That the Sun of our prosperity is ready to set. And that the houre-glasse of our happinesse is almost runne out. This is our last warning. Mistake me not: I doe not prophecy what God will doe. But what we deserve God should doe, and what we may justly expect he will doe, and what we ought to provide, if he should doe. Let us amend now, or never; before the day of Mercy be past; before the Draw-bridge be taken up. It may be too late the next yeare.

The warnings of God, when they are slighted, they will necessitate, and aggravate our condemnation.

1. They will necessitate our condemnation. For there are three degrees of Gods Wrath. His threatening Wrath, his punishing Wrath, and his

condemning Wrath. And this is Gods Method.

First, he threatmeth, before he punisheth : And if his threatning anger reforme us, wee shall never seele his punishing anger ; But if his threatnings prevaile not , we shall certainly seele his punishing anger. And if neither threats, nor punishments prevaile, nothing remains but his condemning Wrath. *Si non audies vocem misericordiae, senties vocem iudicii. Si non audies primam tubam, senties ultimam. Si non audies Deum minantem, senties punientem & condemnantem.* What destroyed the old World, but because they did not regard Noahs warning ? What destroyed Lots Sons in Law, but because they mocked at Lots warning?

2. They will aggravate our condemnation : For as a child in the Mothers Wombe, the longer it is in the VVombe, before it comes forth, the bigger the Child will bee, and the more paine it will put the Mother unto; So the longer God keeps in his VVrath, and is patient towards a Nation, the bigger the child of wrath will bee, when it comes forth, and the greater will bee our misery and affliction. This Metaphor God himselfe useth, *Isaiah 42. 14. I have long time holden my peace, I have bin still, and refrained myself; now will I cry like a travailing Woman, I will destroy, and devour at once. Though God hath leaden Feet, yet he hath iron Hands.* The longer he is before hee strikes, the heavier the blow will be, when hee strikes. Patience is the proper purchase of the blood of Christ. There was no patience under the first Covenant. *Dominus non expectabat Angelos, non expectabat Adamum,* God did not wait for the Angels, nor for Adam; but as soon as ever they had sinned, He throws the one out of Paradise, the other into Hell: But for us sinfull Sons of Adam, God for Christs sake tarrieth, and waiteth our conversion. Oh let us not sin against the merit of Christs blood ! Read the 50. *Psalme 21. 22. These things hast thou done, and I kept silence, thou thoughtest that I was altogether such a one as thy self: But I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God; lest I teare you in peeces, and there be none to deliver.* Let us not stop our eares from hearing these eight Voices, lest God turn his words into blowes, and stop his eares from hearing our voices in our extremities. There are two degrees of mercy in God, *Misericordia parva, & misericordia magna.* His little mercy, and his great mercy. For God to wait our conversion, and to forewarn us of evill to come, this is a mercy, and a great mercy in it selfe considered. But it is but little in comparision of the second mercy, which is the great mercy. And that is, when God gives us the grace to make a holy use of his patience, to make his patience our *Salvation*, and to be led to repentance by it. The Lord bestows this great mercy upon us !

The third Doctrinall conclusion.

That Nationall turning from evill, will divert Nationall judgement,

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ments, and procure Nationall blessings. So saith the text : *If that Nation turne from their evil, then will I repent ; and not only so, but* verse 9. *I will build, and plant it, &c.* The doctrine is a mercifull qualification of Gods absolute power, He is so far from using it, as that he indents and covenants with every Nation. *If they repent, I will repent.* Now whereas God is here said to repent, it is spoken *anastrophe* but it must be understood *εὐαγγελιστος* *God is not as man, that he should repent ;* He is said to repent, because he doth that which men do when they repent. *I will repent*, That is, I will turn my judgements into mercies. God doth sometimes *will a change*, but he never *changeth his will*. God from all eternity decreed to be served in the old Testament with types and figures, and in the New Testament, in spirit and in truth, *Here was a will of a change, but no change in Gods will.* When as God is said to repent, the change is in us, not in God. As when the Sun softneth the wax, and hardneth the clay ; here is a different Act of the Sun ; but the change arised from the different object, not from the Sunne. So God from all eternity decrees to punish the impenitent, and to blesse the penitent. And when a Nation by Gods Almighty grace becomes penitent, God turns his punishments into blessings ; but the change is in the Nation, not in God.

And now give me leave to speake my minde freely ; I am not come hither this day to feast your ears, but to wound your hearts ; you must not expect elegant and fine phrases. *Non licet in tanta miseria disertum esse*, This is a day, not for humane, but divine eloquence, *Non loquor disertis, sed fortia*. A day wherein we are to cry mightily unto God, to knock aloud at Heaven gates, and to extort mercy from Gods hands, by a holy and acceptable violence. And for my part I know not any doctrine more suitable to worke upon your hearts and affections, then this plaine conclusion ; That there is no other way to procure blessings from God, or to turne away judgements from the Land, but by turning from sinne unto God. The wrath and punishment, which sin hath twisted. Repentance will untwist. Sin is as a thick cloud, stopping the Sonne-shine of Gods mercy ; but if we turn from sin, this will melt the cloud, and cause the Son of righteousness to shine upon us. Sin, it is as a devil in the air, to hinder our prayers from ascending ; but if we turn from sin, this will charm the Devill, and make Satan like lightning fall downe from Heaven. Sin is like so many great peeces of Ordnance, planted and charged upon high mauntains, ready to shoot downe Cities and Kingdomes : But if we turn from sin, this will take away the force of these Canons, and make them as paper-shot. Sin is a wall of separation between God and us : To turne from sinne, will breake downe this wall. Sinne is the great makebate betweene God, and man : Sinne dissolveth

Parlia-

Parliaments unhappily: Sinne puts variance betweene a King, and his Subjects, Sinne destroyed *Rachel*, and the *Palatinate*; It brought the sword into *Ireland*, and will bring it into *England*, unless we turn away from al our evil doings. To turn from sin, is a key to unlock al the chests of Gods mercies. It is *Clavis viscerum Dei*, A preservative against all misery. Oh the divine Reticue, and omnipotent efficacy of Repentance! This is that Rain-bow, which if God seeth shining in our hearts, hee will never drowne our soules. That starre which will bring us to Christ. A repenting faith, is our *Sacra anchora* to flye unto; it is *Ilex misericordie*: it tyes Gods hands, and charms his wrath. There is no thunder-bolt so great, no wrath so furious in God, but Repentance will abolish it. This *Abigail* will easily appease our Heavenly *David*, though he march never so furiously. Repentance is so acceptable to God, that he rewarded *Ahab* for his hypocriticall repentance, that others by his example might be provoked to turne truly to God, who knew not his repentance to be hypocriticall. I have here a large field of matter, for a yeare, rather then a day: But as a little Boate may land a man into a large Continent; so a few words may suggest matter sufficient to a judicious eare, for a whole lives meditation. I shall not spend time in unfolding the nature of this duty of turning from sin; or in shewing the reasons why this turning is so potent to divert judgements, and procure mercies (this is the worke of every Sermon) I will onely make one Use of exhortation (for it needs application, more then explication)

To beseech you to turn the doctrine into practise, and to expresse the sincerity of your Repentance, by two duties, which are as the two poles, upon which our turning from sin doth move. By humiliation and reformation; humiliation for sins past, reformation for the time to come: *Humiliation without Reformation, is a foundation without a building: reformation without Humiliation, proves often a building, without a foundation.* Both of them together, comprehend the Essentials of this great Duty, which is the very quintessence of Practicall Divinity.

1. Let us turne unto God by humiliation, for sins past. This day is a day of humiliation. A Sabbath of weeping and mourning. Wherein we should wash the feet of Christ with our tears, wherein wee should weepe bitterly, before the Lord, powre forth our hearts like water, and strive who should put most tears into Gods bottle. I beseech you, let us turne unto God with true penitent teares, drawn from the Well of a broken heart, fetcht out with the bucket of Gods love.

Let us sanctifie a fast, and afflict our soules before the Lord, that this day may become a day of attonement. And because the well is deep, and

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our hearts are verie hard, and some, it may be, want buckets to draw water withall: Give me leave to offer unto you seven buckets, which will serve, as seven helps to humiliation.

1. Let every man consider his own sins, which he himself is guilty of. Have we not broken the holy, and righteous Commandments of God a thousand times, and shall not this breake our hearts? Have wee not broken our vows and covenants which wee have often made with God, and will not the meditation of this breake our hearts? God in Scripture is said to have a bag, and a bottle. A bag to put our sins in, and a bottle to put our teares in. Have we not filled Gods bag with our sinnes, and shall we not now fill Gods bottle with our teares? Doth it not grieve us that we have so often *grieved the holy Spirit of God*? Are wee not heavy laden with these sins, with which God himselfe is *pressed as a Cart with sheaves*? Is not God himselfe *broken with our whorish hearts*, and will not this breake our hard hearts? Have we not had yeers of sinning? Oh let us have one day of mourning! Have we not trampled the blood of Christ under our feet, and shall not the blood of this Scapegoat melt our adamantine hearts? It is an excellent saying, *That in all the finnes wee commit, we must not so much consider the sinne that is committed, as the God against whom it is committed.* And this will provoke us to great humiliation for little sins, as well as great sins. For there is no sin simply little. There is no little God to sin against. The least *minimum spirituale*, the least offence is committed against an infinite God; and therefore deserves infinite punishment. There was no little price paid for little sins; the least sin cost the shedding of the blood of the eternall God. There is no little disobedience in a little sin. For as there is the same rotundity in a little round Ball, as in a great one: So there is the same disobedience against God, in a little sin, as well as in a great one. To disobey God in a little, is no little disobedience. There is no little unthankfulness in a little sin. For the lesser the thing is, in which we offend God; the greater is the unthankfulness, that we will sin against God, for so little a matter. There is no little pollution and delement in a little sinne. A little puddle may dirty a man, as well as a great and. A little bodkin may wound a *Cesar* to death. There is no little punishment for little sins; *For the wages of sin is death.* The wages of sin as sin, and therefore of every sin. *Aquatenus ad omne valet consequentia. Non est distinguendum ubi lex non distinguit.* And therefore let us I beseech you, mourn with a great lamentation, for our little oathes, our idle words, our omissions of good duties & defects in good duties, &c. Can we mourn for the losse of our estates, for the death of our children? and shal we not mourn that wee have lost God, and the peace of a good conscience by our sins, and that our hearts are so

so dead and dull to goodnesse? Can we cry for the stone in the bladder, and not for a stony heart? The stone in the bladder can but kill the body; but a stony heart will cast body and soule into Hell. Weep for those diseases that will destroy soule and body for ever. Wee have been often in the Valley of *Hinnon*, sacrificing our sons and daughters unto Devils, by their wicked educations; improving our parts and mercies to the service of the Devill. Oh, let us this day descend into the Valley of *Bacah*, and let us make this Church a *Bochim*, a place of weeping. Wee have many Church-sins, Sermon-sins, Sacrament-sins. Let us have Church-teares, for our Church-sins.

A second help to humiliation, is the consideration of the sins of the Nation wherein we live. This Kingdome is an Island incompassed with *three Oceans*; not only with an *Ocean* of water, but also with an *Ocean* of mercies (no Nation more exalted in mercies) and I may truly adde with an *Ocean* of sins. And that which makes our sins the greater, is because our mercies have been so great. Wee have sinned under mercies; we have provoked God, *at the Sea, even the Red Sea*. This was a great aggravation of the *Israelites* sin, and so it is of ours. We have sinned not only under mercies, but with our mercies we have made a golden Calfe, with the jewels of mercies which God hath bestowed upon us. Wee have taken the Members of Christ, and have made them the members of an Harlot. What sin is there under the cope of Heaven, whereof any Nation is guilty, which wee have not ingrossed to our selves? Let us weep for the beastly drunkennesse of this Nation: But why doe I call it beastly? for generally beasts are sober. It deserves a name inferiour to beasts, for so it makes a man for the time. *Austin* saith, that in his dayes drunkennesse was growne to that heighth, as that there was no remedy against it, but by calling of a Synod. And in our dayes it is growne to that Gyant-like bignesse, as that there is no hope of redresse, but in the Parliament. Wo to this Land because of this sin; this is that which will make us unable to stand before our enemies, and to stagger like a drunken man. For this sin God gives a Land over to the spirit of giddinesse. Let us weep for the blasphemous swearing that is in the Nation, wherein (if in any thing) there is a pride taken in offending God, for other benefit of it I know none.

For this sin the Land mourneth, and let us mourne. Weep for the *Galtery* and fornication, which is an Epidemicall disease hath overspread the Nation. *Whoremongers and Adulterers God will judge*. If man will not, God will. He that divorceeth himselfe from his wife, and joynts himselfe to an harlot, God will divorce himselfe from such a man, and divorce his mercies and blessings from him. Weep for the covetousnesse

of the Nation. This sin is the root of all evil: and for this sin God will root out a Nation. He that is swallowed up with earth (as *Corah* and his company) his ears stopped with earth, his heart stuffed with earth, God will give him earth enough when hee dyes, and they that love earth so immoderately, are likely to have little enough of Heaven. Weep for the oppression, Extortion, Bribery, Lying, Gripping, Vsurry, Coulenage, and Deceit in trading. These sins will cause a fourth *Ocean* to encompass this Island, and that is an *Ocean of miserie*. Let us shed tears for the innocent blood that is shed in the Land; for the devillish pride that is amongst us: Pride of heart, pride of apparrell, in following the fashions of every Nation almost. How justly may wee expect, that God should make us slaves to that Nation, whose fashions wee so eagerly follow? Mourn for the great profanation of our Christian Sabbath-day: how can we expect that God should give us rest in this Land, if we will not give him a *Sabbath*, a day of rest? Oh, let our eyes gush down with rivers of tears! oh that our heads were fountains of teares for the Idolatry (that Land-devouring sin of Idolatry) for the superstition, the Apostasie, the contempt of the Gospel, and of the Ministers & Ministry of it that reigns amongst us! It is time for God to deprive us of *Manna*, when we begin to be weary of it; the time may come we may have Sermons few enough, that neglect them so much as some do. The Confessors that fled for their Religion in *Queen Maries* dayes, acknowledged (as *Vrsinus* relates) that that great inundation of misery came justly upon them, for the neglect of, and unprofitableness under the Gospell, which they had enjoyed in *King Edwards* dayes. And if they were so severely punished for a few years contempt of the Gospell; what a superlative degree of punishment do we deserve, that have had the Gospell of peace, and the peace of the Gospell, for almost an hundred yeares, and yet are so unlike the Gospell in our conversations? The time would faile, if I should make a catalogue of our Nationall sins. Oh, let us be one of the mourners in *Sion*, for the abominations of the Land; that so wee may be markt out for safety. And let us take this rule to perswade us. *Those sins which we know others to commit, and yet not mourne for them, these sins become our own sins:* And therefore we may well pray with *Austin*, Lord deliver me from other mens sins, which for want of mourning & grieving for, I have made mine own.

A third bucket to draw the water of teares withall, is the consideration of the great breaches that are in Church and State. We are divided in *minutula frustula* (as *Austin* of the *Donatists*.) Let these breaches break our hearts, Let these rents rend our hard hearts. For the division of *England* let us have great thoughts of heart. A fourth help to humiliation, is the consideration of the miseries that are like to come upon

us as the wofull consequent of these breaches. As our Saviour Christi, when he came neer *Jerusalem*, and beheld the sin of it, and the desolation that was impendent over it, he wept, saying; *Oh that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes, &c.* Luk. 19. 41, 42. So let us contemplate the sins of *England*, and the destruction which we may justly expect as the fruit of our sins; and let us weep over *England*, and say, *Oh England, England*, that killest the Prophets, and stonest them that are sent unto thee! *Oh that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace.* It is reported of Xerxes, that having prepared 300000. men to fight with the Grecians, and beholding so great a multitude of Souldiers, he fell a weeping, out of the consideration, that not one of them should remain alive, within the space of an hundred yeers. Much more ought we to mourn, when we consider the abundance of people that are in England, and the abundance of sin perpetrated among us; and what shall become, not only of our bodies within these few yeers, but what shall become of our souls to all eternity. Isa. 19.

A fifth Bucket is, the contemplation of *Germany*, which is now become a *Golgotha*, a place of dead mens skuls, and an *Aceldama*, a field of blood. A fifth help to humiliation. Some Nations are chastised with the sword, others with famine, others with the man-destroying Plague. But poor *Germany* hath been sorely whipped with all these three iron whips at the same time, and that for above twenty yeers space. *Oh*, let us make use of this Bucket, and draw out water, and poure it out before the Lord this day; let us send up our cries to Heaven for *Germany*. It is a sign that we are not true members of the body of Christ, because we have no more fellow-feeling of the miseries of the same body. A dead member hath no sense of its own misery, or of the bodies distemper. If we be living members, we will sympathize with the calamities of Gods people.

A sixth help to humiliation, is the consideration of the bleeding condition of *Ireland*. I need not relate (you have great reason to know it better than my selfe) the inhumane, barbarous, Canniballisticall, and super-superlative outrages, butcheries, and massacres that are there committed by those bloody Rebels. *Oh* let us send up one teare this day, as an Orator to the Throne of Grace, to plead for mercy for poor *Ireland*! This is one chiefe cause of this generall Fast, to pray and weep for *Ireland*. Help it (Right Honourable) *Oh* help it with your Prayers and Tears. Tears have voyces as well as words: *I thank thee, Oh Lord* Psalm. 68. (saith David) *that thou hast heard the voice of my weeping.* Where note, weeping hath a voice. And as musick upon the waters sounds farther, and more harmoniously than upon the Land; So Prayers joyned with
D Tears,

Plutarch in
vita
Alexand.

Tear cry louder in Gods eares, and make sweeter musick than when tears are absent. When *Antipater* had written a large letter against *Alexanders* Mother unto *Alexander*, the King answered him: Dost thou not know that one teare from my Mother will wash away all her faults? So it is with God: a penitent tear is an undeniable Embassador. An object look't upon when it is in the water, seems bigger than when it is out of the water. Let us look upon *Irelands* misery through the water of our teares, and this will represent it in its due proportion. Let us weepe because we cannot weepe, let our hearts weepe, because our eyes cannot weep. To move your hearts a little more, suffer me to propound three examples. 1. The example of *Abraham*, who was so zealous for the preservation of *Sodome*, that by an humble importunity he brought God downe to these termes, that if there had beene ten Wheat-cares in *Sodome*, all the Tares should have beene spared for these ten mens sake. And when God was gone from *Abraham*, he continued so solicitous for the good of *Sodome*, that (as *Luther* thinks) he could not sleepe all night. I am sure the Scripture saith, *He gat up early in the morning to the place where he stood before the Lord, & he looked toward Sodome* to see what was become of his prayers. If *Abraham* did thus much for *Sodom*, for wicked *Sodome*: ought not you to be more zealous for the Protestants in *Ireland*, who professe the same faith, and are under the same Government with us in *England*? 2. Let me offer the example of *Nehemiah*, who though for his owne particular he was in great prosperity, and in great favour at the Court, yet when he heard of the affliction and misery of the people of God at *Jerusalem*, he sat downe and wept, and mourned, and fasted, and never desisted till he had obtained leave to goe and help his brethren at *Jerusalem*. 3. I shall propound the example of *Hierome*, who was writing a Commentary upon *Ezekiel*; but when he heard of the besieging of *Rome* (a place wherein he had formerly lived) and of the death of many godly people, he was so astonished and amazed at the newes, that for many nights and daies he could think of nothing. *Et in captivitate Sanctorum se esse captivum putabat*, He thought himselfe taken Captive, amongst those that were taken Captive. I might adde the story of *Phineas wife*, but I forbear. Let these examples be your instruction and encouragement. Me thinks I hear a voice in *Ireland*, like the voice that was heard in *Rama*, *Lamentation, & weeping, & great mourning, Rachel weeping for her children, & would not be comforted because they are not*. Me thinks I see (do not you also?) the people of *Ireland* looking out of their windows, and crying out as the Mother of *Sisera*, *why is his Chariot so long in coming? why tarry the wheels of his Chariot? Why is aid so long delay'd? where are Englands bowels?* Me thinks I see the very

Gen. 19.
25:8.

Nehem. I.
3:15.

Proemium
Comment.
in Ezek.

1 Sam. 4.
19.

Mt. 2:18.

Judg. 5:29.

flames of this great fire that is kindled in *Ireland*. Oh, let this fire melt our hard hearts into pity and compassion! I doubt not but this Bucket will draw out a great deale of water this day.

There is one Bucket more, the last, but not the least; and that is the consideration of the Lord Jesus Christ. His Body was rent and torne for us. Oh, let this rend and tear our hearts that ever we should sin against such a Christ! His blood was powred forth as a sacrifice for our sins. Oh, let us powre forth our teares for our offences against him! Beloved in the Lord, this is a day wherein we ought to make conscience to get our hearts affected with deepe sorrow for sin; otherwise we doe but take Gods name in vain. Now there is no way more powerfull to produce this effect, than by going to Mount *Calvary*, and by burying our selves in the meditation of Christ crucified. There is a story of an Earle called *Elzearus*, that was much given to immoderate anger; and the meanes he used to cure this disordered affection, was by studying of Christ, and of his patience in suffering the injuries and affronts that were offered unto him. And he never suffered this meditation to passe from him, before hee found his heart transformed into the similitude of Jesus Christ. We are all sick of a hard and stony heart; and if ever we desire to be healed of this soule-damning disease, let us have recourse to the Lord Jesus Christ; and never leave meditating of his breakings and woundings for us, till wee finde vertue coming out of Christ, to breake our hearts. Let us pray to the great Heart-maker, that hee would be the Heart-breaker. So much for the duty of humiliation.

The second duty wherein we must expresse our turning to God, is *Reformation*. Humiliation is not sufficient without Reformation. It is not enough to be broken for sin, but we must also be broken from sin. As a bird cannot flye with one wing, nor a man walke with one leg; no more can we get to heaven by humiliation, without reformation. Both of them conjoynd, are the legs and wings by which we walke and flie to Heaven. And therefore let me most earnestly exhort you to repent from sin, as well as for sin. The Crown we fight for this day, the Garland we run for, the Marke we aime at, is Mercy. This is our joynt suit, that God would shew mercy to *England* and *Ireland*. Now the way to obtain mercy is clearly expressed. *Pro 18 13. He that confesseth & forsaketh his sins, shal have mercy.* This God calls for from heaven; this all the faithfull Ministers in the City preach for this day, Reformation, reformation, reformation. As Mr. *Bradford* at the stake cryed out, so doe I at this time; Repent, O *England*, repent, repent. There is a three-fold Fast; a Fast from meat, from mirth, and from sin. The two first will not suffice without the last. A beast may fast from meat. The devils fast, faith

*In vita e-
jus apud
Saurim.*

The se-
cond duty
is Reformation.

Ambrose. The old World (as some think) did never eat flesh, and yet they were all drowned. Though we could fast till we were perfect Anatomists; though we could pray and kneel, till our knees were as hard as Camels knees (as it is reported of *James*, the brother of Christ) yet all were to no purpose, without this *turning from sin*. This is *jejunium magnum*, as *Austin* saith. This is *jejunium totius anni*, *jejunium omnium partium*. This is the great & everlasting Fast, to fast from sin by reformation.

This Reformation must be

1.
Personall.

Now this Reformation, it must have two Properties, which are both of them mentioned in the Text. 1. It must be personall. 2. It must be Nationall. It must be personall; for so saith the Text; If that Nation against whom I have pronounced, *turn from their evill, A malitia sua*. Every man hath some sin which is his *peccatum in deliciis*, his *dilectum delictum*, his beloved sin, the sin of his constitution. Let us turn from that sin, whatsoever it is: and if we know not what that sin is, let us turn from every sin, and so we shall be sure to turn from that sin. This the King of *Nineveh* commanded that every one of his subjects should cry mightily unto God; and not onely so, but every one to turn from his *evill way, and from the violence that is in their hands*. Thus must we; we

Jonah 3.8.

Psal. 18.23.

must be able to say with *David*, *I have kept my self from my sin*. We live in times wherein there was never more turning: Some turn like the Dog to the vomit, and like the Sow to the wallowing in the mire: Some turn Atheists, some Papists, some Socinians, some Arminians. Some turn like the Weather-cock, which way the wind bloweth; which way soever preferment goes, that way they turn: Many turn Neuters; Many turn from Christs side, to be of Antichrists side; Many turn cold and icie for God and his Church: Some are like unto the *Chamelion*, that will change it self into any colour but white: So many will turn to be any thing but good. If times turn ill, they will be naught; but if times turn good, they will not be good. But I beseech you, let all us here present before the Lord this day, turn sincerely unto the Lord our God, from all iniquity. Let us strip our selves stark naked, of all the rags of the old *Adam*: Repent of your pride; dust and ashes doth better become you. Repent of your gluttony and drunkenness; let weeping be your drink, and fasting your meat. Repent of your swearing; condemn your selves out of your own mouths, that God may justify you. Repent of your covetousness; if ever you expect to gain Heaven, look not after the earth so much. Repent of your Adultery, that God may marry you unto himself, and lest you be married to eternall flames. Repent of your security, that you may live securely. No way to escape damnation, but by Repentance; and no man that ever repented aright, but did escape damnation. Oh

that

that this day might be the conversion of some sinner, that they may be able to say, *From such a Fasting-day, I began to turn unto God!* Oh that this Fasting day might be a Feattivall-day to the Angels in heaven, who rejoyce at the conversion of a sinner! Oh that some *Zachens* would make restitution this day? That some prodigall child would return to his heavenly Father? God Almighty exceedingly delights to shew mercy to a penitent sinner. As a husband-man delights much in that ground that after long unfruitfulnesse proves fruitfull, and calls his friends & neighbours to behold that ground; As a Captaine loves that Souldier that once fled away cowardly, and afterwards returns and fights valiantly: Even so God is wonderfully enamoured with a sinner, that having once made shipwrack of a good conscience, yet at last returns and swims to heaven upon the plank of Faith and Repentance. This is a notable provocation to all wretched hard hearted sinners to turne unto God by true Repentance. God is so far from refusing you, that he rejoyceth in your conversion, & is more ready to receive you, than you are to come. And I may safely adde, that in some sense God delights more in a penitent Prodigall, than in one of his righteous children. As the good Luke 15. Sheepeheard rejoyced more in his lost sheepe, than in his 99. sheepe; and the good Woman in her lost groat; and the good Father in his lost Son, more than in the Son that went not astray. It is true, that *innocency of life* is better, simply and absolutely considered, then *Repentance*: And it is more to be desired *to live without sin*, then to have grace *to repent after sin*; as a whole Garment is better than a rent Garment, and yet a rent Garment may be so handsomely peeced together, that there shall be little difference betweene thar and a whole Garment. A penitent sinner, that feelingly apprehends the great mercy of God in pardoning so great a sinner as he was; the sense of this distinguishing love of God towards him, raiseth up his heart to a higher pitch of zeale, and enables him to draw neere to God, with more affection, and fervently to be more tender of sin, and to doe, and suffer more for God many times, than those that are more righteous than he is. As suppose, two men at Sea, the one comes safely to shore without danger, the other escapes to shore not without great hazzard and peril of life. He that comes without hazzard hath more cause simply to be thankfull, yet ordinarily he that had the great danger, out of sense of his danger, will retorne more praise than the other. Saint *Paul* laboured more than all the other Apostles, because he was a greater sinner than all the other Apostles, and had obtained greater mercy. Therefore *Mary Magdalen* loved much, because much was forgiven her. We never read that the blessed Virgin ever came to wash the Feet of Christ with her teares. But *Mary Magdalen*, a great

sinner she did it, and she comes first to the Sepulcher, and afterwards (as some report) she spent thirty yeates in *Gallia Narbonensi* in weeping for her sinnes. *Gregory* brings the example of *David*, who after he had obtained pardon for murdering *Uriah*, and committing adultery with *Bathsheba*, fell alonging for the water of *Bethlehem*; but when the water was brought, *Hee poured it forth before the Lord, and would not drinke of it, because it hazarded the lives of his men.* Observe how tender of sin *David* was after his Repentance. He that before had spilt innocent blood, is now troubled in conscience, for putting the lives of his men in jeopardy: He that before longed for another mans wife, doth now repent, for desiring another mans water. *Bernard* brings the example of *Peter*, who before his deniall, confidently told Christ, *Though all forsooke him, yet he would not*; yet afterwards, when he had repented of his denying of Christ, he was so tender, that when Christ purposely asked him three times, *Lovest thou me more than these?* he answers not comparatively, as before, but positively, *Onely Lord thou knowest I love thee.* And this is another provocation, to exhort all sinners, to lay hold upon this holy Anchor, this wrath-charming Repentance. Come all ye Prodigall children, all yee lost sheep that have gone astray; Behold your Heavenly Father is not onely ready, but joyfull to receive you, & if rightly understood, more joyfull than in his faithfull children. Was there ever mercy like to this? Oh that we had hearts to embrace it! And the greater any man is in estate, and parts, the more honour God shal have, if such a man will turne to God this day. Great men are the Looking-glasse of the Countrey, where they live, according to which most men dresse themselves: If they bee wicked, the whole Countrey is much the worse for them. The vices of Rulers are rules of Vices: *Quicquid faciunt, precipere videntur*: If the head be giddy, the members reele, If the liver be tainted, the body is dropsie. *Ieroboam* made all *Israel* to sin. But when great men prove good men, it is not to be expressed what good they doe.

Quod grandius nomen est grandius scandalum.

A. A. 18. 8.

When Crispus the chiefe Ruler of the Synagogue, beleevd on the Lord, many of the Corinthians hearing beleevd also. When the Master of the Family was converted, his whole Family were also baptized. The Lord make all great men good men, and good men (of parts & abilities) great men.

2. It must be national.

2. As this Reformation must be personal, so also it must be national. For so saith the Text, *If that Nation against which, &c.* A particular man by turning unto God, may turn away a particular judgement: But when the sins of a Nation are general, & the judgements upon a Nation general, the turning must be general. If the Sea hath broken the banks, and overflown the Countrey, it is not the care of one or two men, by repairing their banks, that can prevent the inundation. Even so when God is

over-

over-flowing a Land with a generall destruction, there must be a generall endeavour to make up the whole breach. There must be a Court-Reformation, a Countrey-Reformation, a City-Reformation, Church and State-Reformation, a Generall-Reformation.

But how shall we doe to obtain this generall Reformation?

Two ways.

Quest.

If you that are the representative Body of this Nation, as you stand under this relation, be reformed, the Nation it self may be said to be reformed. For you are the Nation representatively, virtually, and eminently; you stand in the place of the whole Nation; and if you stand for Gods cause, the whole Nation doth it in you. Oh let it not be said that the Reformers of others, need Reformation themselves! If the ey be dark, how great is that darknesse? &c. If the Salt that seasoneth other things, be unfavoury, wherewithall shall it be seasoned? This is the first way.

Ansiv.

1.

The second way to reform a Nation, is, when you that are the representative Body of the Nation do, as much as in you lieth, to reform the Nation you represent. This is a duty that God requires and expects from your hands. It was the complaint of *Nehemiah*, that the Nobles of *Tekoh* did not put their necks to the yoke of the Lord, this was a great blemish to them. Let not, I beseech you, the like brand of infamy be cast upon any of you. It cannot be denyed, but that this Nation needs Reformation, not only in reference to the Common-wealth, but also to the Church. The Prophet in the ninth verse, compares a Nation to a *House* that needs building, and to an *Orchard* that needs planting. And sure it is, that the House of this Nation is much out of repair: the House of the Lord lieth waste, and there is much rubbish in it. Many pollutions have crept into our Doctrine, much defilement into our worship; many illegall Innovations have been obtruded upon us; the very posts and pillars of this House, many of them are rotten, the Stones are loose and uncemented; the House exceedingly divided; and distracted with diversity of opinions, the very foundation is ready to shake, and the House to fall down about our ears. The Garden of this Nation is over-grown with weeds, and there are many not only unprofitable, but hurtfull Trees planted in this Garden. Now this is the great work that the Lord requireth at your hands, Oh yee Worthies of *Israel*! To stub up all these unprofitable Trees, and to repair the breaches of Gods House, to build it up in its beauty, according to the patterne in the Mount, and to bring us back not only to our first Reformation in King *Edwards* dayes, but to reform the Reformation it self. For we were then newly crept out of Popery, and (like unto men that come newly out of prison where they have been long detained) it was impossible but our garments should smell a little

2.

Neh. 3. 1.

of

of the dungeon from whence we came. It is said of *Lazarus*, that when hee came first out of the grave, *Hee came forth bound hand and foot with grave clothes, and his face was bound about with a napkin.* So it was with us in our first Reformation; it was a most blessed and glorious work, like the resurrection from the grave: but yet notwithstanding wee came out of this grave bound hands and feet with our grave-clothes, and eyes-blinding napkins; wee brought many things out with us which should have been left behind. Our Saviour Christ rose from the dead, and left all his *linnen clothes* behind him. So must we bury all superstitious ceremonies in the grave of oblivion, and perfect a Reformation according to the word of God. And as our Saviour Christ in the place fore-mentioned, commanded his Disciples to unbind *Lazarus*, and to take away his grave-clothes: Oh that you also would command the Apostles of Christ, the faithfull and learned Ministers of this Kingdome, to meet in a free Nationall Synod, for to enform you about the taking away of these grave-clothes, and eyes-blinding napkins, or whatsoever else shall appear to be prejudiciall to the piety and purity of Gods worship. But then I do most earnestly beseech you to take heed, that those whom you call to this Synod, be not like unto the Cardinalls and Prelates who met at *Rome*, to consult about Reformation of the Church, of whom *Luther* speaks; That they were like unto Foxes, that came to sweep a house full of dust with their tails, and in stead of sweeping out the dust, they swept it all about the house, and made a great smoak for the while, but when they were gone, the dust fell all down again. I doubt not but if this motion (which I offer in all humility) succeed, your Wisecons will be carefull to make such qualifications, both of the Persons that are to choos, and to be chosen, that no Minister liable to any just exception, shall have a voyce in this Synod, for fear lest our greatest remedy prove to be our greatest ruine. But this by the way.

S^t Aidan.
Convent.

I. 2. 62. 1

Oh that the Lord would make me an instrument this day, to encourage you to go on in the work of Reformation. *For Sions sake I will not hold my peace, and for Jerusalems sake I will not rest, untill the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Arise, arise, have mercy upon Sion, for the time to favour her, yea, the set time is come: Let it pity you to see Sion in the dust.* Let this be the product of this solemn Fast, to quicken you to a Nationall Reformation. When *Moses* had been conversing with God his face shone when hee came down. You are now conversing with God in the Mount, Oh that your lives might shine forth in holiness, after this day: and that it may bee with you, as it was with *Hezekiah*, when hee and all his people kept the Pasche together, the first thing they did

did before the killing of the Pascover was, *the taking away all the Altars that were at Ierusalem, and casting them into the brooke Kidron. And when the Pascover was finished, all Israel that were present, went out to the Cities of Iudab, and brake the Images in peeces, and cut downe the groves, and threw downe the high places, and the Altars out of all Iudab, and Benjamin, in Ephraim also, and Manasseh, untill they had utterly destroyed them all.* I speake not of any tumultuous, disorderly, illegall way, but of an orderly and legall reformation: Which I desire (like this of Hezekiah) may bee the issue of this day.

The Motives are many.

Motives
to a Reforma-
tion.

1. If you build Gods House, God will build Houses for you, as he did for the Hebrew Midwives, hee will blesse and prosper you. Remember what the Prophet Haggai saith: *Is it time for you, O yee, to dwell in your seiled houses, and this house I ye wasted? Now therefore, thus saith the Lord; consider your wayes, yee have sowne much, and bring in little, yee eat but yee have not enough, yee cloath you, but there is none warme; and hee that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord, Consider your wayes, goe up to the Mountaine, and bring wood and build the house, and I will take pleasure in it, and I will bee glorified, saith the Lord &c.* Read also *Verse, 9, 10, 11.*

I.
Ex. I. 21.

Hagg. 1, 4.
5, 6, 7, 8, 9.

2. Consider what Mordecai saith unto Esther. *Thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes, for if thou altogether holdest thy peace at this time, then shall there enlargement, and deliverance arise to the Iewes from another place; But thou and thy Fathers House shall bee destroyed. And who knoweth whether thou art come to the Kingdome, for such a time as this?* As Ierome said concerning the day of judgement. *That whether hee did eat, or drinke, or whatsoever hee did, hee did alwayes heare the voice of the Arch-Angell, Arise yee dead, and come to judgement.* So doe I desire that you would at all times, and in all places, remember and consider this soul-awakening speech of Mordecai and Esther.

2.

3. Consider the famous examples of Ezra, Nehemiah, and Zerubbabel, what care and paines they tooke for the rebuilding, not onely of the Wall, but also of the Temple of Ierusalem. It is not enough to set the State in tune, but you must remember to repaire the Temple also. Bee not afraid of Tobiah, Sanballat, or of any other enemy. *Who art thou O great Mountaine? Be-*

3.
Esb. 11,
13, 14, 15.

Zach. 4, 7.

fore Zerubbabel shal become a plaine. A Parliament-man must bee like *Arbanasius*, who was *Magnus & Adamas*. A Loadstone, and an Adamant. A Loadstone by his affable carriage, and courteous behaviour, drawing all men to the love of him, But in the cause of God he was as an Adamant, untameable and unconquerable.

4. If wee reforme and turne, God will turne; If wee turne from the evill of our sinnes, God will turne from the evill of his judgements. *Tertullian* speaks of himselfe, *That hee was borne to nothing else but to Repentance*. An excellent saying for every one to lay to heart. The first Text *Mat. 4. 17.* that ever *Iohn Baptist* preached on, was *Repentance*. The first that ever Christ preached on, was *Repentance*. And the first thing that Christ commanded his Apostles to preach, was *Repentance*. God himselfe hath consecrated Repentance, by his owne example, saith *Tertullian*, *Dedicavit penitentiam in semetipso*. Hee repenteth to teach us to repent. This is that *Ezek. 18.* which God not onely commands, and entreateth, but sweareth that hee would have us to doe. Happy wee for whose sake God sweares, but most unhappy if wee beleve not God when hee sweares, and if wee live not as wee beleve.

Quest. Will a nationall reformation certainly divert Gods judgements from a Nation? Did not *Iosiah* reforme, and yet it is *2 King. 23. 26.* expressly said, That notwithstanding this Reformation, *Yet the Lord turned not from the fiercenesse of his great wrath, wherewith his anger was kindled against Iudah, because of all the provocations that Manasses had provoked him withall.*

Answ.

1. A nationall reformation will certainly deliver us from everlasting misery. 2. It is Gods ordinary way for the removeall of temporall judgements. There is no instance fully against it, but this of *Iosiah*: but to this it may bee replied, that *Iosiah*'s reformation in reference to the multitude, was hypocriticall; and therefore it did onely prorogue and adjourne; but not totally remove Gods wrath. That it was so in regard of the people, appeares, *Ier. 3. 10.* And yet for all this her treacherous sister *Iudah* hath not turned unto mee, with her whole heart, but fainedly saith she the Lord. A sincere nationall turning will certainly divert nationall judgements, and procure nationall blessings.

5. If wee will not turne, reforme, and repent of our sinnes, God will repent with a new kind of repentance, hee will not

repent

repent of the evill, but repent that hee hath repented of the evill; hee will repent of the good wherewith hee said hee would benefit us. And this leads me to the fourth Doctrinall conclusion.

That when God beginnes to build and plant a Nation, if that Nation doe evill in Gods sight, God will unbuild, pluck up, and repent of the good hee intended to doe unto it. This is a point of great concernment, expressly set downe in the 10. Verse. It is certaine that God hath begonne to build and plant this Nation, and hee hath made you his instruments (Right Honourable) in this great worke. Wee read, *Zechary 1. 19. of foure horns which scattered Iudah, and Ierusalem*. By these foure horns, are meant all the enemies of Gods people that are alwayes pushing at them, and goaring of them: and Verse 20. Wee read of foure *Carpenters* whom God raised up to fray away these horns. Such *Carpenters* have you beene unto us, You have knockt off all those hornes, wherewith the fat *Bulls of Bashan* pushed at us; You have endeavoured to underprop the House of this Kingdome, and to keepe it from falling: You have stub'd up many unprofitable Trees, and taken away (at least in your endavours) many rotten posts, you have removed a great deale of rubbidge; You have beene our *Ebed-melech's* to release our *Ieremies* out of the Dungeon. Indeed you have done marvellous things, blessed bee the Name of the Lord! And wee have cause to bee enlarged in much thankfulness, though you never have oportunitie to doe more for us. Ezra blessed God that had given them a little reviving in their bondage. A man that hath beene for many yeares in a darke Dungeon, will rejoyce exceedingly for a little crevise of light, though never so little. Wee have beene in the Dungeon of despaire, and wee blesse God for the little crevise of light let in by your meanes. Wee have lyeen among the pots (*sinter ollas sordiginosus*) sullied with filth, and there is a crevise of hope (in the Valley of Achor) that wee shall bee as the wings of a Dove, covered with silver, and her feathers with yellow gold. And though this Child of hope bee but yet an Embrio; Wee will not despise the day of little things. When Ezra had laid the foundation of the Temple, there was great joy and rejoycing. Wee doubt not but there is a foundation laid of better times, and such a foundation which shall never bee taken away. The Lord recompence all the paines you have taken, upon you and yours; And yet

Doct. 4.

Ezra 9. 8.

Psa 68 13

Zac. 4. 10.

Ezra 10. 11.

Nche. 13. yet let mee adde one word as a parenthesis; that *Nebemiah* after all his good services hee had done for the Church, sub-joyns these words. Remember mee, O my God, concerning this, and spare mee; hee begs pardon for his Noble worke of Reformation. Blessed be God here is hope of a faire building and of a most beautifull Paradise, if things succeed as they have begun.

But now marke the Doctrine. When God begins to build, and plant, if that Nation doe evill, God will un-til build what hee hath built, pluck up what he hath planted, *Hee wil repent of the good, &c.* For you must know, that God repents as well of his mercies, as of his judgements. When God had made *Saul* King, and he proved stubborn and disobedient, God repented that ever he made him King. When God saw that the wickednesse of the old World was great upon earth, Hee was grieved

Gen. 6. at the very heart, and repented thar ever he made man. When

2 Sam. 6. *David* was bringing home the Arke with great pompe, because it was not brought home in due order; and because of *Vzzah's* sin, God repented of what he was doing, and the Arke stayed in the middle way. When the people of *Israel* were come out of *Egypt*, and very neere *Canaan*; because they brought an evill report upon the Land of *Canaan*, and murmured, The Lord repents of what he had done, and carries them back againe forty yeares journey through the vast howling Wildernesse.

Reason.

1.

1. Because Gods Covenant with a nation is conditionall. It is *quam diu se bene gesseris*. If that Nation obey my voice, then will I build it and plant it: but it it disobey my voice, then will I pluck it up, pull it downe, and destroy it. *The Lord is with you, while yee be with him: and if yee seeke him he will be found of you: but if you forsake him, he will forsake you. If you doe wickedly, you shall perish, both you and your King.*

2 Chron.

15. 2.

1 Sam. 12.

2.

2. Because that sinne is so pernicious to a Kingdome; that where sinne rules, there God and his mercy will not abide. Sin takes away the favour of God, by which all nations subsist. And if Gods favour be gone, all is gone. Sinne dissolves the very Joynts & Sinewes of a Nation, Religion maintains and upholds Kingdomes. The *Trojans* had their *Palladium*, as long as that was safe, they were safe. The *Romans* had their *Ancile*; as long as that was kept, they were secure. The *Israelites* had their Arke, as long as that was sure, there was a defence upon Mount *Sion*. Pure and undefiled Religion, is the *Palladium*, the

the *Ancile*, the *Arke*, to preserve Kingdomes; But sinne betrayeth Religion into the hands of superstition and idolatry. Sinne is a *Serpent* in the bosome, a *thiefe* in the house, *poysen* at the stomach, a *sword* at the very heart of a Nation. If the *Serpent* be in the bosome, it will bite; if a *thiefe* in the house, hee will steale; If *poysen* in the stomach, it will paine us; if a *sword* at the heart, it will kill us.

Hence we may learne what the reason is of the great delay in the reformation of the Church; why the child of Reformation sticks in the birth; why the hand of mercy begins to be pulled in; and why many observers of the times begin to feare that this is not, as yet, the appointed time wherein God will have mercy upon Sion. I am very confident, that the fault is not in you to whom I speake; but it is laid downe, 2 *Chron.* 20. 33. *Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their Fathers.* The people of the Land would not beare a thorow Reformation. I deny not but that the Land in which wee live, is a *land of uprightness*. As many amongst us truly religious, as in any place in the world, of the like bignesse. But yet the Bulke of our people are wicked, and their hearts are not as yet prepared to the yoke of the Lord. *Oderunt vincula pietatis.* They are unformed themselves; and it is no wonder they are so opposite to a thorow Reformation. It may be said of many amongst us, as *Jeremy* did once say of his people, *The Prophets* Es. 26. Jer. 5. 31. *prophecie falsely, and the Priests beare rule by their meanes, and my people love to haue it so; and what will ye doe in the end thereof?* Now it is this sinne of the Land that weakens your hands, and divides you sometimes one from another, and keeps you from perfecting this great worke of Reformation. And I conceive no way better to remedy this, than by sending a faithfull and painefull Ministry thorowout the Kingdome. For if you will be pleased to observe, you will find that those places which are rudest, and most ignorant, most irregular; and where the least Preaching hath beene, are the greatest enemies to Reformation. This is a worke worthy of serious consideration. The Lord stir up our hearts to consider it, and open our eyes also, clearly to perceive that there are more with you, then against you; and that when God reformes a Nation, he doth not find us prepared, but he makes us prepared. When God sheweth mercy to a Nation, there goeth power with the mercy to heale the Nation.

Exek. 36. 34, 35, 26, 27, 28. If

V/c 2. If when a Nation doth evill in Gods sight, God will repent of the good he intended, &c. Let us repent of our evils committed against God, that he may not repent of the good he intends to doe unto us. Chuse which you will, If *we repent, &c.* God will *repent of the evill; &c.* If *we repent not,* God will *repent of the good, &c.* And suffer me to tell you. That when God begins to draw back his mercies from a Nation, that Nation is in a wofull plight. God repented that hee made the old World; And what followed? The next newes you heare, is, they were all drowned. Hee repented that he had made *Saul* King, and the next news we heare, is, That he was rejected from being King. He repented that he had brought the Israelites out of *Egypt*; and thereupon hee carries them backe againe, and swears that not one of them should enter into *Canaan*, but that all their carcases should perisha in the Wildernesse. It is God onely that can build and plant a Nation. Hee is the only Architect that can build our waste places, and make up our dilapidations, though never so great; he is the only Gardner to pluck up our Weeds, and to plant usefull and fruitfull Trees in the Orchard of this Nation: And if he please he can doe it, and that in an instant with a word speaking. For so it is in the Text, *At what instant I speake concerning a Nation to build, and to plant it:* Though the House of the Kingdome be never so much out of repaire, God can in an instant build us, and plant us, and make us better then ever. But if God begin to repent of what he hath done, woe to the Nation; For except the Lord build the House, they labour in vaine that builds it, in vaine to rise up early, and to sit up late &c. God will unravell all, and though he hath brought us neere *Canaan*, he will carry us back againe, and make us to tarry forty yeares for a Reformation, or it may be hee will at last carry us back againe to *Egypt*, which was the
Psalm. 127. 1. of what he hath done, woe to the Nation; For except the Lord build the House, they labour in vaine that builds it, in vaine to rise up early, and to sit up late &c. God will unravell all, and though he hath brought us neere *Canaan*, he will carry us back againe, and make us to tarry forty yeares for a Reformation, or it may be hee will at last carry us back againe to *Egypt*, which was the
Deut. 28. 68. last and greatest curse, threatned against the people of *Israel*, and it is the greatest misery that can come upon this Nation.

But on the contrary, if we turne from our evill wayes, God will perfect his building, and finish his plantation, he will make us a glorious Paradise, an habitation fit for himselfe to dwell in: he will set up his ordinances after a purer manner, and watch over us for good, from the beginning of the yeare to the end of it. Oh that these words of mine might be as goads, and as nails to fasten this point upon your hearts, that it may take deep impression, and abide for ever upon your spirits. It may be

some will say, That this doctrine is as common as the highway. It is true, It is a *common highway*, but it is *the highway to heaven*. And though it be not a Doctrine to glut your ears, yet it is *favoury meat*, such as Jacob provided for Esau; whereby he obtained the blessing. Turne or burne for ever in Hell. Let every man labour first to turne himselfe, and then let us endeavour to reforme one another. There is a great complaint in the Kingdom. The Ministers complain of their people, that they are *factious, seditious, covetous, dis-respectful* of the Ministry, &c. And that because they do not reform; therefore the judgments of God are not turned away from us. The people complaine of their Ministers, that they are *dumb dogs, greedy dogs* which can never have enough, & that they are *superstitious*, more for pomp then substance; and that untill the scandalous Ministers be removed, Gods heavy hand wil never be removed from us. The rich complaine of the poore, that they are *lazy, & theevish*. The poore of the rich, that they are *proud and hard hearted*. The superiours cry out against their inferiours, & the inferiours against the superiours. And because every man expects when his neighbour should turne, hence it commeth to passe that no man in particular turnes. Wee look for that in another, which wee forget to do in our selves. I know no way to reconcile this division, but by raising a new division, and by perswading al sorts of people to strive, who should bee the first in turning to God, who should first get into Christ, who should first get into the arke. Every man strives for worldly precedency. Oh let us strive for this spiritual precedency! It is no pride in this to go one before another. He is the humblest that goeth first. And being reformed in our own persons, let us in the next place labor to reform one another. We are all of one nation, of one body, one flesh, one Church. There is a National Communion, a Moral Communion, a Politicall Communion, a Spirituall Communion amongst us. I may adde, There is a Communion in misery. We are all in the same cōdemnation. Let us labour to pitty one another, & to turn one another. Let every man search what drunkard, what swearer, what adulterer, &c. He hath in his house, & either cause the sin to depart from the person, or both sin and person from his house.

First reforme your owne Families, and then you will be the fitter to reforme the Family of God. Let the Master reforme his servant, the Father his childe, the Husband his wife. Will a man keepe a servant in his house all night, if he were assured

he

he would scourge him before morning? Such a scourge it will murther soule and body. Let us cast it away from our selves, and from our families.

There is one motive more, and that is from the ayde you are sending to *Ireland*, to distressed *Ireland*, that at this instant calls to *England* with a loud cry for helpe and assistance. I doubt not, but you are sensible that delay is as bad as deniall almost. I shall offer onely one Text to be considered on when you send forth your helpe, and that is *Deut. 23. 9.* *When the Host goeth forth against their enemies, then keepe thee from every wicked thing. If thou be in the Host, it will make you turne your backs upon your enemies; Turne to God, and he will make your enemies turne their backs upon you.*

Object.

Ans.

But it is not in my power to turn, unles I were predestinated. I answer with Master *Bradford*, that we must first goe to the Grammar-school of Repentance, before we can be admitted to the University of Predestination. It is not a dispute about Predestination that will turne away Gods wrath, but it is the practise of humiliation and reformation. It is most certaine, that God is not the cause of any mans damnation. Hee found us sinners in *Adam*, but made none sinners. *Thy perdition is of thy selfe, oh Israel!* And it is as certaine, that it is not in the power of man by nature to convert himselfe. And that therefore God commands what we cannot performe, that wee might thereby take notice what we should doe, and what we once could doe in *Adam*, and where we should goe to get power to doe that which wee cannot doe of our selves. Goe to the Word, that hath a creating power. God oftentimes in speaking gives power. Goe to prayer for converting Grace. Pray with *Augustine*, *Lord give mee what thou commandest, and command what thou wilt.* It is an excellent rule observed by the same Author. *That there is nothing required of us from God as a due in Scripture, but is either promised by God as a gift, or some of Gods Saints have prayed for it as a gift.* As for example. God commands us to turne unto him, but *Jeremy* prays for it; *Turne us O Lord, and we shall be turned.* And God promisseth it; *Deut. 30. 6.* Let us be therefore sensible of our inability to keepe the commandment of the text; and let us beleeve in his promise, to give us power to keepe it, and pray for the performance of this promise.

Ezek. 36.
26.

F I N I S.

